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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXI. JULY, 1916 No. 7

This whole issue of the magazine, were it not for other pressing material, might well be devoted to foreign missions as presented at General Assembly. Unquestionably the most important exhibit for the cause was the "living epistles." When, on the morning devoted in the Assembly to foreign missions, at the invitation of the Moderator missionaries from all over the vast hall—and from all over the world—came to the platform their reception by the great gathering was most impressive. Each one who was called upon for a brief message, beginning with Rev. Dr. J. E. Williams of the Nanking University, was listened to with the closest attention. When Robert E. Speer arose to begin his masterly address the applause was so vehement and so long-continued that it had to be stopped at length by a sign from the Moderator. But intense as was the interest in his superb oratory, in the Rev. Dr. Cherry's strong presentation of the Board's chronicle of the year, and in other features of that morning and of the popular meeting of the previous evening, it was evident that the greatest interest was in what the missionaries themselves had to say.

This interest was no less marked at the one all-day meeting, in the First Presbyterian Church, conducted for Central Committee by the Philadelphia Board. There were three missionary addresses and the nine missionaries who were introduced to the audience each spoke one or two minutes. The audience showed their interest throughout, and no signs of weariness though a considerable number had been attending the three or four days sessions of the home mission annual gathering. The conference in the morning discussed a score of questions of methods, such as contingent fund, standards of excellence, magazines, report blanks, etc., of rather more special than general interest, but interesting and important as the home work and workers are, the intensity of attention through the day was for the missionaries themselves and for Secretary Arthur J. Brown, whose powerful closing address made a fitting climax.

Miss Anna G. Reed, whose sudden death occurred early in May, had been one of our missionaries for such a short time that her name was not yet one of the very familiar ones. Great things were looked for in her work in the N. China Mission, for she was in every way qualified to render the highest service, a university graduate, an experienced teacher of science, a thorough Bible student, of strong character and exceptional physical equipment. Particulars of Miss Reed's death have not been received so we can not say what sudden attack conquered her youth and strength. Her mother had died since Miss Reed went to China and her father had received a letter from her, full of cheer and courage, on the very day that the cable announced her death. The loss brings deep sorrow to many, especially to the Paotingfu Station, from which Miss Newton was so lately taken, and to the Philadelphia Board whose missionary Miss Reed was.

"He setteth the solitary in families" and no separation by thousands of miles of ocean, by years of time, by varying language, really sunders the blood-tie! There was never a more dramatic demonstration of this truth than that shown by the Syrians in the United States during the last year. When their resources are compared with those of their relatives left in Syria they may be classed as prosperous. Since the war began those left behind have been reduced to extremities and those in this country

eagerly desired to come to their relief. Owing to the difficulty of transmitting funds the help of our Board in this emergency has been indeed a godsend to all of them. So many Syrians thronged the office of the Treasurer, in pressing anxiety to have their gifts sent on immediately, that a separate room had to be taken and staff of helpers assigned to this work. Through the co-operation of the missionaries on the field these gifts went straight from the father to his daughter, from the son to his mother, from loving hand giving to grateful hand stretched out to receive. The Board reports the great sum of $1,112,-354.43 transmitted and duly delivered in spite of some slight unconventionalities of address, such as: "$50 for Abdullah Ghanim, Beirût. He is 5½ feet high and must wear glasses on his eyes to see you." "$25 for Yusef Azar of Abdilli, Batroun, Beirût, Egypt, Odessa, Lebanon, Kisserwan."

ABOUT once in so often, some correspondent, claiming to be a regular reader of WOMAN'S WORK, writes to inquire about some matter which has already been carefully explained in the magazine. Then the Editor feels as if no one really read the pages which are prepared with so much care. But she promptly changes her mind when she makes a mistake of any kind in those pages! With the unerring precision of the Röntgen ray the eyes of our alert readers instantly perceive the mistake. Often they take valuable time to write the Editor a friendly letter and tell her about it—a service which is sincerely appreciated. Sometimes the errors are so trifling that it is not worth while to take space to correct them. But it is worth while to mention that in the remark quoted from Dr. McKean in our May issue, that vaccination and quinine were introduced into Siam by Dr. McGilvary, the word "North" should have been inserted before "Siam," for it was to Dr. D. B. Bradley that the inhabitants of South Siam owed their knowledge of those boons to suffering humanity. We are also asked to mention that Mrs. Henry V. Noyes of the S. China Mission, the notice of whose retirement by the Board appeared in our February issue, did not go to the field in 1864 as there stated. That date, taken from the Board's records, was the time at which Dr. and the first Mrs. Henry V. Noyes went out. The second Mrs. Noyes did not go to China until 1872. Although not now at work in China she is still actively employed in work among the Chinese in the West. Whenever possible in printing a photograph, we have always acknowledged the source—"sent by" such a missionary, "given by" such a home worker. But alas! the effort to save words of printing by not repeating each time the word "photograph" has apparently resulted in obscurity. Readers thought that "given by Mrs. Stanley White" meant that the hospital at Miraj was Mrs. White's gift; that "given by Mrs. F. A. Booth" meant that the dormitory at Pyeng Yang was Mrs. Booth's gift! This was a natural mistake and in the future the full statement will be repeated each time. But we can not help wondering, to refer to a few other recent instances, if the impression was received that the group of biology students were all "given by Mr. Dudgeon," or that Miss Lena Boyd was "given by Mrs. Culver!"

A TELLING example of that union in work, of which there are now so many indications in the air, is the fact that lately the seven Protestant denominations of Frederick, Md., have organized a union missionary society. We are proud to say that the movement was under the leadership of the wife of the Presbyterian minister, Mrs. Thomas Freeman Dixon.

SEVERAL inquiries have reached us about the poem by Rabindranath Tagore so beautifully recited by Mrs. A. R. Kepler at the women's meeting in connection with General Assembly. In response we mention that it may be found on page 89 of the issue of WOMAN'S WORK for April, 1916, our last India number.

REMEMBER

the prize contest! Send us your argument for subscribing to Woman's Work, written briefly and effectively, in about three hundred words, less rather than more, on one side of the paper. Competitors already heard from remind us to say that verse as well as prose is acceptable. The less prosy the prose the better!

Remember, too, that every name added to our subscription list in the Woman's Work-Get-One-Campaign helps the missionaries, for we send free copies to all our women missionaries and to any of the unmarried men who ask for them. Read what one of the former has just written us: "At last I have received my copy of Woman's Work, and so delighted was I that I sat down and read it before the dear home letters which came in the same mail. If you know how letters from home are prized on the mission field you would know what this confession means."

WHO'S WHO IN JULY NUMBER

Miss Bertha Provine of Taylorville, Ill., is a staunch friend of Woman's Work who now and again sends us a little article of appropriate subject for our Home Department. She speaks in a letter of the large proportion of college and high school girls who came as delegates to the local presbyterial meeting, and of the quiet earnestness with which they were taking up the work.

For thirty years the Rev. J. H. Orbison, M.D., has, with his wife, been preaching, teaching and healing in India. His interesting account of the goddess of small-pox and her shrine was mailed in ample time to appear in our April (India) number. But censors in wartime have small regard for dates of magazine issue and it was long after the April magazine was in our readers' hands that Dr. Orbison's article and pictures—"Passed Censor—Bombay"—reached New York. Sometimes, in hearing from superficial thinkers of the beauty and spiritual power of the Eastern religions, we forget what idolatry really means. This article will remind us.

Mrs. Seabury of Chicago is a new writer in Woman's Work. Her verses, *Our Field is the World.* give a glimpse of the wide horizons to which our work extends.

In our January issue we gave some account of what is planned by the Rockefeller Foundation for the Advancement of Medical and Surgical Science in China. It is of special interest to hear of these plans from the point of view of missionaries as well informed on the professional side as are Dr. and Mrs. Chas. K. Roys. They have added evangelistic to Dr. Roys's medical work for twelve years, and Mrs. Roys writes informingly on these recent developments.

Mrs. Jas. B. Cochran of Hwai Yuen, China, whose loving and lovely life was so early lost to the mission work, wrote in the annual report of her station a story of some evangelistic work in the hospital ward which seems worthy of a wider circulation.

Miss Blanche B. Bonine became widely known, during her stay in the United States, as a forceful speaker. On her return to Mexico, where she is now working in Merida, Yucatan, she sends us a stirring appeal for help from the home-workers.

Miss Jean Carter Cochran is a sister of the Cochran brothers of Hwai Yuen, China, and in her visits to them and to other mission stations has observed at first hand the life and incidents from which she makes her story, *How Betty Saved the Babies.*

New Prospects and New Problems

Mrs. Charles K. Roys

The Rockefeller Foundation is doing big things for our Tsinan Medical College. About five years ago we heard that a Commission was to investigate conditions out here with the idea of helping China to educational progress. We all expected that the arts colleges would be the recipients of this aid, and it caused no little surprise when it was reported by the Commission that one of China's great needs was in the direction of medical science. The China Medical Board was formed in New York to plan the wisest use of the appropriations.

The Medical Commission had visited only the largest centers: Peking, Nanking, Canton, etc. They reported special need for the establishment of two or three medical schools of inferior rank. The missionaries teaching in these

schools were none of them specialists who could, by repeated visits to the West, keep abreast of the times in their profession, and the graduates of the schools were only general practitioners of mediocre grade. The Foundation therefore decided to found two or three medical schools to be manned by specialists from abroad, and to accept only students who knew English,—the medium of instruction. It was indicated that the missionary medical schools would do well to send their students to the Foundation Schools.

This elicited protest from all over China. Our students, most of them from poor families, could not afford to go so far as Peking or Nanking. They knew no English, indeed what English-speaking Chinese doctor would think of going into practice in our small missionary hospitals instead of obtaining a lucrative port position or Government appointment? What, too, was to become of the medical library which is being slowly built up by missionaries translating into Mandarin the best medical text-books? Medical missionaries throughout China protested to the home boards and to the Rockefeller Board. The latter replied in effect: "We are not interested in turning out general practitioners for China's teeming villages. We want to train specialists of a high grade."

But they were willing to give us a chance to help them! And this chance gives to us the greatest opportunity ever offered the missionary body to prove that they can "deliver the goods!"

The Rockefeller Board has purchased the entire plant of the Peking Medical School. They plan to begin at once teaching in English, to appoint specialists from abroad and to receive only students of advanced grade who know English. But at the outset they have met with a difficulty: what shall be done with the classes remaining in the Peking School after this year's Senior class is graduated? How discharge the obligation to these students who were received on the Mandarin-teaching basis?

Just here came our chance! The Rockefeller Board cabled us asking if at the Christian University Medical College we were willing to receive these Peking undergraduates and complete their course in Mandarin. This means an addition this autumn of about sixty men to our forty-five students. We can serve the Rockefeller Board in this way and they are willing to pay for our help by furnishing the funds necessary to enlarge our staff and to equip our building. A careful estimate was made of what it now costs us to educate each student. It was found that each student costs per year $500, gold, not counting equipment or plant, but considering merely salaries of teachers and running expenses. This was at once accepted by the Rockefeller Board as a reasonable estimate; $100,000, gold, was granted outright for salaries and current expenses for the next five years, and $50,000, gold, for necessary enlargement of our plant.

The task before us is no easy one, but it is an unique experience to go ahead with plans, feeling the requisite money jingling in our pockets! We are now scouring the whole of North China for medical missionaries who can come this autumn to help man the college. An addition of eight foreign doctors, two foreign nurses and six Chinese doctors is our ideal. As you can well imagine, it is a stirring time in which to be living! We want all you dear friends to pray often for us that in this day of tremendous opportunity we may be able to "make good." Nothing beyond the next five years is promised by the Rockefeller Board, but we are hoping that at the end of five years we shall have so well justified our existence that the missionary boards will all rally to our support. It is not our aim to turn out specialists, but to educate doctors who shall man our mission hospitals and in private practice shall exert a marked influence for Christ.

In 1910 the medical college of the Shantung Christian University was established.* For entrance our students must either be graduates of the Arts

*See pictures and article in WOMAN'S WORK, January, 1916.

College or they must spend two years at preliminary scientific study at the Arts College. The course covers five years. Thirteen men have already been graduated and are now at work in some mission hospital. No location could be more ideal for a Medical School than Tsinan. It is the center of a populous district, but the population alone would not constitute a favorable environment. There must be schools to feed such an institution; and in this district some ten different missions are doing educational work. The aim of the college is to give a medical education under distinctly Christian influences. Regular Bible instruction is given throughout the course. There are eleven women nurses in training and twelve men.

Miss Helen I. Stockton, in charge of Julia M. Turner Training School for Nurses, Canton, China. Of the twelve Chinese nurses under her, every one is a Christian. Photo. given by Mrs. Wallace Radcliffe.

The charges for in-patients cover the bare cost of food only. No charge is made for operations or for surgical supplies. Four hundred cash (about six and one-half cents) is the charge for food per day. The dispensary charges are arranged in three classes: The better class who wish to be seen at once, without waiting their proper turn in the long line of out-patients, pay $1.00 Mexican (about .50 gold). The patients who are seen in order of arrival pay .05 Mexican (.02½ gold). And those who cannot pay are seen gratuitously as soon as the paying patients are seen. There are always the three classes represented at the daily clinics, which have an average attendance daily of about one hundred persons.

At present only the English Baptist, Anglican and American Presbyterian Missions are united in the work, but several other missions are contemplating joining in the future.

TSINAN, Shantung, China.

A BOY AND HIS MOTHER

A THIN, white little face, with big, wistful eyes, looked eagerly out of a nest of old blue cotton quilt from the darkest corner of a small, dark ward of the hospital, and a piping, eager voice repeated after me the words of "Jesus loves me," while a little claw-like hand clutched the hymn as I held it out to him. His mother, a buxom, rosy-cheeked soul, with a kindly, responsive smile and clothes of unmistakably country cut, from her shapeless black bonnet to her clumsy shoes, bustled about telling me delightedly how much better the boy was since his operation and what a memory he had. Why, I should see he'd know that hymn in no time! And sure enough each day I met the eager eyes, and each day the quivering little voice could sing, in a piping falsetto and a tune quite his own, a new verse, chorus and all, of the hymn, while his mother, faithfully taught in the intervals, plodded on at least two verses behind and very shaky at the difficult corners. At last came the happy moment when, the hymn all learned, trembling with excitement, the little

chap received his gay picture as a reward. Even more smiling and responsive than ever, as she saw this treasure coming into the family, Mrs. Li was overcome with gratitude—gratitude which found expression in a burst of clumsy little straw shoes (her own accomplishment), causing two small American hearts to bound with joy, and raising blisters innumerable on two small pairs of American feet. So we parted a few days later, the best of friends. Mrs. Li returned to Pau-chiao-chieh, returned with her child, whom they had all thought of as one dead, restored to life and strength, and in her head the first glimmer of the light that shineth more and more unto the perfect day.

Now Pau-chiao-chieh is near Meng-chen and at the next inquirers' class at Meng-chen a relative of Mrs. Li turned up to inquire into this new religion, and he went back and told too of what he had learned.

Mr. Swen, with his friendly, kindly Christianity, went out then and found his way into their homes and their hearts, and now there are eight inquirers in that little heathen village, meeting regularly every Sunday to sing "Jesus loves me," and a few other hymns they know, and to learn more of this Gospel, which is opening a new heaven and a new earth to them. He was a true prophet who looked out through the dim ages long ago and said, "A little child shall lead them."

Extract from a report of Mrs. James B. Cochran, formerly of Hwai Yuen, China.

The Goddess of Small-Pox

Rev. J. H. Orbison, M. D.

"*They have exchanged the truth of God for a lie.*"

India has long been known as a hot-bed and nursery of idolatry in its most varied and highly developed forms, a land where "the heathen in his blindness, bows down to wood and stone." The Hindus, indeed, boast of the fact that they possess *three millions* of gods and goddesses, quantity rather than quality being apparently the great desideratum. They have forgotten that God made man in His own image, and have exercised their ingenuity in making gods after the image of men, and even of beasts, thus degrading and dishonoring the Creator and offering the grossest insult to the "only true and living God." Alas! what a frightful curse idolatry has been to this poor, blinded, benighted people! One of its direct consequences has been that the prevailing religion of the masses is a religion of *fear*. They do not love their gods, they fear them, and the rites and ceremonies of their worship are based on dread of their displeasure and desire to propitiate them. Hence the elaborate system of offerings and oblations devised to appease these deities. I have seen them *fanning* their idols in the hot season to keep them cool! The lighting of lamps before the figure of the idol, the burning of incense, the ringing of bells, the presentation of flowers, fruits and food of various sorts, these are part of the usual temple worship, and are intended to please the deity, and to flatter his fancy by ministering to his senses. How pitiful and how pitiable!

The most popular of the deities, especially among the women, is the goddess known as the Great Mother, the wife of Shiva, often called Duega or Kali, and generally depicted as an ogress. Her face is black, her eyes glare red and fierce, from her crimson mouth and protruding tongue drops blood; she wears a garland of skulls. One foot rests on the breast of a headless corpse, the other is poised as if in the wild whirl of a religious dance. In one of her hands she clutches a bleeding head, and in the other she brandishes a great sacrificial knife. Such is the dreadful and demoralizing climax of idolatry! One of the forms or manifestations in which she is commonly worshiped is known as Mátá Ránís, *i. e.*, Queen Mother, the goddess of small-pox. This dread disease is as common in

India as measles, and is an annual epidemic. Hence the women make special efforts to propitiate Mátá Deví in order to protect their children from the ugly brand of the goddess left upon their bodies and disfiguring their faces. Here in Ludhiana a shrine has been built in honor of the goddess, and surrounding this a number of miniature shrines have been made by anxious mothers. I have counted over two hundred. In the center of the large shrine stands a smooth columnar stone about three feet high and two feet in diameter, rounded on top. This stone represents the goddess, and especially in certain seasons of the year when small-pox is apt to prevail, many women and girls come daily to placate the "queen mother" by touching the stone with their foreheads, patting it with their hands, placing sweetmeats upon it, and pouring water over it to keep it cool and appease its wrath!

Shrine of the goddess of small-pox mothers and children bringing offerings. Photos. sent by Rev. J. H. Orbison, M. D.

Shall we not put forth our utmost endeavors to rescue the millions of our poor, deluded sisters in India from the dark, cruel, monstrous tyranny of superstition and fear under which they live?

LUDHIANA, India.

THE MISSIONARY AND THE SMALL-POX

(Only an incident, but what our workers at the front are continually encountering.)

MOK-ZONG came up yesterday afternoon from Mai-lan village to say that his eldest brother's wife, Tai-so, had just died of malignant small-pox. Of our strongest Christians, so many have died in the last few years! Mai-lan is practically a Christian village and the strongest, most wholesome Christian of them all was Tai-so.

Said Mok-zong, "The funeral is to be early in the morning, but if the people from Nodoa start at daylight we will wait for them. How many can go from here?"

We looked blank! But we really wanted to go very much, and wished that many people could show their sympathy by going. "Only a woman," the non-Christians would say, but she was very much of a woman and we wanted to show we thought so.

"But why not?" said Mok-zong. "It isn't plague, nothing at all but small-pox."

"Is there a good deal of it in the village?"

"No. They're all better, though almost every one had it. I had it myself. I had it the twenty-sixth."

"The twenty-sixth. What twenty-sixth?"

"The twenty-sixth of last month. See? One on my chin, two here on this cheek, two on the back of this hand and one on the palm. That's all. I had it the twenty-sixth of last month."

Very likely, but the scabs were not yet off! We turned to speak in English to each other. "Do you remember how we have often sat down to picnic lunch at a wayside inn and tried to calculate the stage of the disease from the scabs on the children that crowded around?"

"Yes, and last year one night when I got up in the morning at an inn, I found that there was a well-advanced case among the people who had slept in the room with me."

"Yes, I have had that experience too."

The prejudices brought from America began to fade a little. We rolled up our sleeves and examined our vaccination scars. They still seemed pretty good.

So—again in Chinese—"All right. Hold the funeral till we arrive. We'll be off at daylight."

(*Rev.*) *W. J. Leverett.*

Mexico's Extremity

BLANCHE B. BONINE

I ASKED the Superintendent of Public Instruction of the State of Yucatan for some pictures to send to the WOMAN'S WORK family. In telling him your name I translated it, but he, poor man, not understanding your character or nature, has sent me a series of fine photographs of the inauguration of the Suffrage Movement in the State of Yucatan. On the outside he has written, "Votes for Women!" That's the only woman's work he seems to know anything about!

But, dear friends, this is a hurry call for help. All the world knows of the closing of the Roman churches by the Government in Mexico, and the shutting up of the Catholic schools. Some of the world condemns and some of us commend. The churches themselves have been Government property since 1857 and were closed only when known to be used for political propaganda. The rest of the property has been paid for at the sworn valuation in the tax assessor's office and receipts in full are in the hands of the Government. Volumes could be written about this, but only so much is pertinent to the serious call for help coming to you now from all over Mexico.

In the destruction, it was disclosed that saints who miraculously moved their hands in blessing were run by machinery; that the "blistered Christ," so called because it could not burn, but only blister whenever the torch was applied to it, was made of galvanized iron and varnished; that underneath the churches were secret passage-ways leading to many and various places; that saints' bones, always guarded in gold boxes and said to be most efficacious in curing diseases, were found to be "fakes." And so the conclusion was reached that the whole structure of their religious teaching and all it stood for was false. The bottom dropped out and they landed not on the Rock of Ages, but on the débris that was scattered round about, and they have shouted from the platforms and the altars, "Neither is There a GOD!"

What does this mean for Mexico's future?

The work accomplished in six months' time in Yucatan by the wonder-working Governor, General Alvarado, is marvelous. He has emptied the state of whiskey, champagne, etc., and beer only can be found in the *cantinas*. Every lottery door is barred and bears the Government's seal. Every slave has been set free, and where there were eleven thousand children in school in the whole state six months ago, we find an enrollment now of nearly a hundred thousand, for schools have been supplied for every child in the state from five to fourteen years of age. On the haciendas, in rural districts, and in crowded cities, night-schools have been opened and are filled to crushing.

When it was known that we wanted to visit the Government schools, automobiles and special trains were put at our disposal, and we have inspected the work from the school on the hacienda to those of arts and crafts in Merida. The best public-school teaching I have seen anywhere in Mexico I have seen right here. Some of the work is going on with no equipment whatever, but this is hurried to them as fast as possible, and the schools in the cities are splendidly equipped in every way.

The people lovingly say, "Our Governor is crazy about getting rid of whiskey and sending folks to school." We sing the *Te Deum*, but we heave a heavy sigh at the end. Why? Because to

escape the repetition of offences such as they have suffered for hundreds of years, stringent laws have been passed that in no school whatever may any sort of religious teaching be done. This is so not only in Yucatan, but throughout the Republic. So as we look into the faces of these boys and girls, men and women, as desirous for mental food as ever they were for physical sustenance, we see the race getting its very first opportunity for an education, and we are filled with jealousy for the Master. Will they follow in the footsteps of their leaders, who have declared that Jesus was only a man, capable of doing great things, but not fit to be worshiped? That there is no God but Right? That He, our Master, was an impostor? Will the children of today who are lisping to their playmates that God is dead, grow into atheists? Oh, my fellow missionaries at home, you who are the faithful tarriers by the stuff, won't you help us? Never in the history of missions did the intercessory missionary whose duty is at home, have so equal an opportunity with the field missionary as here and NOW. How shall we stem this swelling tide? The native church is standing firm and strong, but dazed with its responsibility. At the services we attended in the rural towns, the churches were crowded to the doors with adults, all gazing up into your face as you spoke to them with the intense eagerness of a hungry crowd.

How can I lay it on your hearts and very souls that you must do the work with us, NOW? We must pray unitedly, insistently and persistently. The call I would send to you is for daily prayer: that we, the Protestant missionaries, may put ourselves absolutely at the disposal of Christ our Master. That the native Christian may be strengthened in every sinew of his soul. That the entire Mexican race may be at this time turned toward the light and cry out with the father of the demoniac child, "Lord, I believe, help Thou mine unbelief."

God grant you will each one come up to the help of the Lord against the mighty!

MERIDA, YUCATAN.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Vancouver, B. C., May 6.—Rev. Dr. J. E. Williams of Nanking, China. Address, 156 Fifth Ave., New York.

At Vancouver, May 6.—Mrs. W. B. Hamilton of Tsinanfu, China. Address, Washington, Pa.

——, —. Dr. and Mrs. R. W. Dunlap of Chefoo, China. Address, 1007 N. Lincoln Ave., Pittsburgh, Pa.

At New York, May 26.—Rev. J. H. Nicol of Syria. Mr. Nicol sailed for Syria on Jan. 24th. After a long wait in Athens it was decided that he could not reach his post and he has returned to this country. Address, 516 Sixth Ave., S. E., Minneapolis, Minn.

At New York, May 30.—Rev. and Mrs. S. M. Jordan, of E. Persia. Address, 114 N. Third St., Easton, Pa. Miss Helen T. Grove of W. Persia. Address, 133 W. Johnson St., Madison, Wis.

At San Francisco, May —.—Rev. and Mrs. J. A. Silsby of Shanghai, China. Address, Maryville, Tenn.

DEPARTURES:

From New York, May 13.—Rev. W. A. Waddell, returning to Brazil.

From San Francisco, May 27.—Mr. Harold S. Reed, to join the N. India Mission.

MARRIAGE:

March 23.—Miss Eunice M. Fife of the Punjab Mission and Mr. S. R. Sheldon.

RESIGNATIONS:

Rev. and Mrs. Paul W. McClintock of Hainan. Appointed 1892.

Miss Eunice M. Fife of India. Appointed 1915.

DEATH:

At Paotingfu, May 8.—Miss Anna G. Reed of the N. China Mission. Appointed 1913.

ON April 8th a party sailed for Africa, consisting of Rev. and Mrs. H. A. Hoisington, Mr. and Mrs. F. H. Hope, Rev. and Mrs. D. C. Love, Rev. and Mrs. F. W. Neal, Rev. F. O. Emerson, Mr. F. D. P. Hickman, Miss Verna Eick and Miss Christine Sudermann. Word has been received that this party had reached Fernando Po, but had been detained there by Government regulations and were not yet allowed to proceed to their stations in W. Africa. A group of Africa missionaries *en route* for the United States, consisting of Rev. and Mrs. W. M. Dager, Mr. and Mrs. A. N. Krug, Miss Hilda Laible, Rev. and Mrs. J. A. Reis, Jr., and Dr. and Mrs. F. R. Senska, were similarly held up at Liverpool, whence they sailed for home on May 31st.

Kachek Daughters' School, Hainan; built in 1913 by Jubilee Gifts of the New York Women's Board. Forty-three pupils enrolled.

Some of the smallest Daughters. Photos. sent by Miss K. L. Schaeffer.

One Who Is Not Forgotten

AMONG the crowding events of the missionary world death lays his hand on one and another, they drop from their places in the ranks, the files close up, the regiment moves forward—in a little while it seems as if they had never marched with their comrades. But sometimes the quietest and least self-assertive leaves behind an impression, an influence that can not be forgotten. This is true of one who passed away last November, of whom friends and associates often speak with the warmest remembrance and appreciation, Miss Mary K. Van Duzee. Recently a manager of one of the Women's Boards, herself formerly a Persia missionary, said that it was through hearing Miss Van Duzee speak that she decided to become a missionary. She quoted a characteristic remark that she had heard Miss Van Duzee make: "I have so many to pray for that I never have time to pray for myself, but I always get whatever I need."

Another who had been in Persia during Miss Van Duzee's closing years there, spoke of her eager and indomitable spirit which defied the weakness of the body, going on with active work until unable to walk, then conducting Bible classes and receiving visitors for Christian guidance daily when she was confined to her bed. Mrs. Sarah J. Shedd, in writing her own earnest tribute to her former comrade's untiring faithfulness, quoted the older Dr. Labaree's remark that "few missionaries saw as much result from their work as Miss Van Duzee." "And these fruits," adds

Mrs. Shedd, "are still being gathered. Mrs. Packard wrote recently of a Jewish woman, a fortune-teller, who came to Miss Lamme saying she wanted to give up the work of Satan and learn about Christ. When asked why she came she said she had always kept in memory Miss Van Duzee's words to her when she was a child."

It was while teaching mathematics at Wheaton Seminary, now College, in Massachusetts, that Miss Van Duzee decided to go as a missionary. She was sent to Urumia as a teacher of Mohammedan girls at the age of thirty-two and her work lasted for nearly forty years. At her death in this country the Assembly's Board adopted memorial resolutions from which we quote: "Modest and shrinking by nature, delicate in her sensibilities and of slight physique, Miss Van Duzee lived and worked for a generation in one of the most dangerous and difficult of all the foreign fields, in the midst of wars, outrages and disorder, and did her work in the villages and houses of Moslems as unflinchingly as among the Nestorian Christians and Jews. She taught the girls in her classes and small schools and the women in their homes, and men, both Moslem and Christian, listened with respect and reverence to her wise and faithful teaching." "I often thought and said," writes Mrs. F. G. Platt, who as Mrs. B. W. Labaree was for years Miss Van Duzee's neighbor in Urumia, "that I know of no more Christian-like missionary; no one who was more truly a winner of souls than she was. Exceedingly timid by nature, she was to me the embodiment of the truest courage, for she lived so many years amid surroundings that brought her fear and agitation and yet she did her work and did it nobly, and what she suffered was her contribution to the cause that she loved infinitely better than she loved her own life and comfort. The year that she was at home on furlough I had charge of a little of her work and came into contact with a great deal that, because of her modesty, was unknown to most of her fellow missionaries. The native pastors had learned to look to her for spiritual material to use among their people. Quietly and unostentatiously she gave of her own rich stores of Bible knowledge to *all* with whom she came in contact, and made the Bible a living factor in the lives of the humblest and most ignorant who were won to Christ through her.

I shall never forget the call we made together in a wretched little mud hut, where there was nothing but the *kursie* (double quilt over the brazier of charcoal), a broom and a water jar, and where a poor Mohammedan man lay dying. She went over and over again to that home, and one day came to me with glowing, tearful eyes to tell of her last talk with the dying man, who had exclaimed with joy, 'What a Mediator! I am trusting Christ as my Mediator.'

Miss Van Duzee found at one time an old Mohammedan woman who used to be a reader but who had become blind and was bedridden. Week after week she made a call on the woman, taking her Testament and reading and explaining to her. Slowly the woman's mind and heart seemed to grasp the wonderful stories and some of the great truths which were explained so simply and carefully. One day the lesson was about the 'many mansions,' and it seemed as if the Spirit of God really opened up to her soul the meaning of those words. At the next visit the woman was too weak to listen to reading or to engage in conversation, but she drew her visitor close to her and whispered, 'I am going now, and when I get there I shall sweep out a mansion and have it ready for you!'"

In one of Miss Van Duzee's last reports she wrote of having made during the year 636 calls in the homes of the people and of having received 1,739 callers, and every one of these calls was made an occasion of directly presenting the Gospel to human hearts with a quietness and tact that disarmed all opposition. Now, after a long life of such loving service, the faithful servant

has entered into her Lord's joy and earthly work is done, but her golden influence is woven into the fabric of the mission work in Persia and it cannot be that it shall ever be effaced."

Miss Van Duzee was for many years the special charge of the women of the North Presbyterian Church of Buffalo, N. Y. During her few remaining years after her work was closed these devoted friends arranged an annuity for her, and it was they who paid her hospital and funeral expenses. One of them writes, "We loved her dearly and she was a great inspiration to us all."

E. E.

OUR FIELD IS THE WORLD

EMMA PLAYTER SEABURY

OUR field is the world, and its harvests toss
Their wealth of gold in the Master's plan,
Where His soil is rich in its sun and dew,
Up and down the world and across
From India's temples to quaint Japan;
From our mountain waifs, to the prairies' span—
But who are weeding the tares and dross?
And who can count the terrible loss?
For the laborers are few,
The laborers are so few!

Our field is the world. There comes a call
From negro bands in the torrid zone,
From jungle wilds, untrod and new
Except where the natives hide and brawl;
From ancient China, apart, alone,
The dust of centuries on her wall,
The mysteries of the East enthrall—
From hut and palace and toppling throne,
From Isles of the Sea with spices blown—
But the laborers are few,
The laborers are so few!

From the nomad Turk on his minarets,
The prompt Muezzin calls loud and shrill
That the faithful pray, to his Allah true,
Where the pyramids with their silhouettes
On the shifting sands of the desert still
Tell over their stories that awe and thrill;
Where our soldier bands with the Moros met,
Where the Mexican clings to his amulet—
But the laborers are few,
The laborers are so few!

Our field is the world, and so near today
We can reach our own for the clasp of a hand,
From those who for love and our favor sue;
They come to build—and they come to stay,
The alien races of every land
Who know not Christ, but they know we stand
For greed and gain in our selfish way.
No wonder they point to us all, and say,
"Christ's followers are few,
Christ's followers are so few!"

Our field is the world, by the world is priced,
By our love of money and self beguiled,
And if ever we win the world for Christ,
It must come through the heart of the little child.
By the mothers who loved and who sacrificed,
Who have glimpsed a vision of Paradise,
Who have learned to interpret Christ's message again,
In Love, and Love for our fellow men!
Love that is pure, that is undefiled,
O, if ever the world is won for Christ,
It must be through the heart of the little child!

THE Gossner Missionary Society of Berlin has asked our Board to regard their station in Kamerun as one of our out-stations until it is possible for their missionaries to return to their posts. Our own representatives at Metet have therefore been asked to do everything in their power to assist this mission and to prevent interruption in its work while its guardians are absent.

An Africa baby in his summer clothes. His name is Ze, and when his mother died, leaving him a tiny baby, his father carried him thirty miles through the jungle to Batanga, where the missionaries saved him from starvation with condensed milk.

Sunday-school of Presbyterian Church in Jhansi, India; 303 pupils are enrolled and nineteen teachers. Photo. sent by Miss Bessie Lawton, whose picture appears near the top in front of a pillar

With Presbyterian Young People

HOW BETTY SAVED THE CHINESE BABIES

Jean Carter Cochran

Betty put down her story and sighed almost from her boots. She wished she was not but just thirteen; it must be perfectly lovely to be as old as "William the Conqueror" and go into Southern India to feed starving natives. Of course, it wasn't "William the Conqueror" famous in history she was envying, but Rudyard Kipling's William—the girl who spent a summer helping her brother rescue Indian famine sufferers.

"I suppose I'm not pretty enough to be a heroine," Betty thought. "A girl with red hair and freckles wouldn't do at all; still Kipling doesn't make William very beautiful, so if I were older I might have a chance, and Elizabeth Kenneth McKenzie would read awfully well—it is the only beautiful thing about me."

Betty looked wistfully from the window to the narrow grass plot, surrounded by flower-beds in which a few late chrysanthemums bloomed; beyond these the high compound wall shut her in. On the whole it was a small playground and it did not tempt her now. Over the walls came the street noises of a crowded Chinese city; the call of the vendor, the shrill scolding of women, the barking of pariah dogs, even the grunts of pigs, and at the gate the tap of a beggar's stick and his whining voice asking for alms. The air was oppressive with sickening odors, for in China, as a visitor once remarked, "There are seventy-five smells one can identify and twenty-five unknown ones." It would take walls a mile high to keep these odors out.

Betty did not notice the noises or the smells; like Brer Fox, who had been "born and bred in a brier patch," she had always lived within sight and sound of these streets. This year was different, however. All summer long the rain had fallen, rivers and canals had risen and flooded the country as far as eye could see. When Betty came back from her summer in the mountains and steamed up the river in a launch, instead of green fields and bright harvests the country was one vast lake. The city too had changed, around its wall thousands of straw huts had been built, just long enough for a man to lie in but not tall enough for him to stand up straight. In these huts lived one hundred thousand men, women and children. Betty was never allowed to go out alone into the crowded streets, but this winter she did not want to go, even with her father, as there were hungry people on every hand, begging for bread. She could not bear to pass them by without giving a few cash, and to do so might cost the lives of all the foreigners, for in a few minutes a mob of starving people would collect and demand food—so all the giving had to be done outside the walls at famine relief camps.

Life seemed dull and very, very sad to Betty on this dark November afternoon. "I know I should feel better if I could only do something for them," she repeated over and over to herself. "Then I would climb on a mule and go out to the relief works and give out meal tickets all day, and I wouldn't mind their crying so, 'cause I would be doing something."

At that moment she heard a knock and saw the old gate-keeper, in his funny padded coat, go forward to open the door. He stood making deep bows of welcome to Betty's mother; no matter how often in the day she came in, Chinese politeness called for a certain amount of ceremony every time.

Betty was overjoyed to see her, but as she came nearer Betty noticed with a

pang how tired she looked; she sank into a chair with a sigh while Betty stuffed a cushion behind her back and ran into the kitchen for a cup of tea.

"Well, dearie, what have you been doing?" her mother asked between refreshing sips.

"Only reading," Betty answered, "but where in the world have you been all this time? It has been terribly lonesome, with the boys and you and father all out."

"I have been visiting the poor women to find the really needy cases, but the trouble is they are all so needy it's hard to choose," and the tired lines returned to the mother's face. "There are at least fifteen babies right around us who will starve to death unless we feed them, and I really do not see how I can do one solitary thing more than I am doing."

Betty's heart went thump! Here was her chance, but she must keep quiet and not speak hastily or she might lose it. After thinking a minute she said, "O mother, just let me feed those little babies!"

"You, Betty?" her mother exclaimed.

"Yes, I, your daughter, Elizabeth Kenneth McKenzie—the name ought to help. I can do it morning and evening; you can show me how the first time, then I will do it by my lonesome."

"But, Betty, the babies are so dirty, I am sure you will have all sorts of diseases. I simply can't have my little daughter touch them!"

"Well, mother, I don't see what's the use of being the daughter of a foreign missionary if you can't help keep babies from starving. I might as well be brought up in style in America; anyhow with father spending all his days among the famine fever patients, and you in the people's houses, if we are going to catch things and die we will anyway."

Mother knew that Betty spoke the truth but she could not help a sigh; she did not doubt Betty's powers, she had trained her herself and had not left her to servants. With all her training, she had kept Betty a hearty, romping girl, teaching her only to curb a quick temper and always rejoicing in her daughter's warm heart. Mrs. McKenzie thought deeply. At last she said, "We will have to ask your father, but I am sure he will consent; we simply can not let any human beings starve whom we can save." Then she let go of herself a little for she was very sad and tired. "I wonder all the time how it will end; here is your father working himself to death; every morning when I say goodbye to him I ask myself, will he come back tonight? If the Chinese were not the most patient people in the world they would rise up and demand food of the authorities and wreck everything until they were given rice. There is no telling where they would stop!"

Betty looked at her mother in surprise; she was always so cheerful, if she gave way things must be black indeed. However, she knew her father well enough to know that he would not stand in her way—as her brothers often said, "What mother says goes!" Soon all was arranged, the women were told to bring their babies next morning. The supply of condensed milk sent on the relief ship from America was brought out, as there would not be enough cow's milk to go around. Betty arose with the roosters; there were no larks in that city to rise with, but plenty of poultry. Early as she was she could not out-distance the first eager woman who, with the Chinese idea of time, arrived at the first peep of the sun. Betty kept her waiting until she was entirely ready and need not be flurried, then at a nod from her, Loa Wong let all the women in.

They were a motley, miserable crowd, and reminded Betty of the scarecrows in America. Each scarecrow had in her arms the most pitiful, scrawny, wizened baby, most of them wailing with hunger. Betty wanted to sit right down and cry too, but she knew that would never do, she was there to stop their crying not to add her voice to theirs. In a business-like way she and her mother went to work; some they fed from a bottle, some from a spoon and one little mite with a

(*Concluded on page 165.*)

NEWS FROM THE FRONT

AFRICA

Mrs. A. C. Good wrote in January from Lolodorf: From August 6, 1914, to March, 1915, we had no foreign mail. I do not believe you can understand what a great trial it was to be shut off so long from friends. We had to read over and over our old letters to assure ourselves that once on a time we had some friends! Friday, Sept. 17th, we called "Good Friday" because our copies of Woman's Work came. The first we had seen since June Number, 1914. I had missed the dear magazine very much during these months of isolation. We are using the *Prayer Calendar* of 1914 for the third time! The schools were broken up at times by the boys being called as carriers. The mothers were afraid and wanted the girls, but as the people became accustomed to the rumors and nothing came near us, the fears disappeared. The church work has gone on well. At each communion large numbers came and many new ones confessed. They have given more than ever before.

SOUTH AMERICA

Rev. F. F. Darley writes from Caracas, Venezuela: In this letter you will find a certificate of credit for the Board funds for seven dollars in addition to the $79.50 sent previously. Our tenth givers are increasing all the time. . . . We all need to become Christians that are worth calling Christians, those that have one thought, the salvation of souls. I am afraid that we are apt to fall short of that mark. Our people are so busy with trying to live physically that they at times don't do much at the job of living spiritually near to Christ. Well, we will hope that the Panama Congress will make the people at home wake up. Mrs. Pond has just written to Dr. Brown about the great need of a missionary and wife here, as the Lord seems to be sending some of our members to Carupano, one of the coast towns here, where there is already some interest. Mrs. Darley and I think that perhaps we see some little results in which we have a part. Of course, we know that if we have done anything, it was not we but the Lord who has seen fit to honor us and make us happy by using us. That is our prayer, that we may be fit instruments. Sometimes when a person gets to thinking it over, he has to own up that the Lord does a wondrous amount with some of the instruments He has to work with!

We have an example here of a man who apparently was no kind of an instrument for anything intellectual. He was converted and well converted, and his life has been good. Now that apparently stupid man is preaching sermons that are amazing at times for the thoughts in them. He gets right at the heart of the matter when he begins to talk to the unsaved.

INDIA

Mrs. S. Higginbottom writes from Allahabad: A father brought a poor, emaciated baby to us. The mother was dead and the father was in deep distress over the prospect of losing his little son. The father was given work in the garden so he could be near his baby and we were careful to see that the child got good milk with regularity. Several people told me not to do anything for the baby as it had its mother's evil spirit and if the child should die the evil spirit would enter me. The baby grew strong and I said to one of the men who had warned me, "What about the evil spirit now?" He answered that our God had done wonderfully to give me strong enough medicine to kill the evil spirit and make the baby well. I told him that he was right! . . . The Home for Untainted Girls has been nicely cared for by Mrs. Karan. The girls have progressed in their lessons, learned to sew better and have learned to sing well. I have taken Chanderbatty, the oldest girl, into the dispensary; she is a bright, capable girl. The leper parents have been wonderful in giving up their children, four having been given to me during August. The fathers and mothers are also wonderful about obeying our instructions as to not touching the children again.

CHINA

Miss Myrtle Russell writes from Canton: I am still putting in six or more hours a day in language study, teaching English in our school here, helping in the Sunday-school, and making visits in the village, besides helping Dr. Boyd in the dispensary and village work whenever necessary. I have charge of one country school this year. It takes all day to get there and back, going by boat, train, and chair. The school has about twenty pupils. It is in a town of about a thousand and the only Christians there are the school teacher and the blind girl who is assisting her. The teacher herself used to have a heathen school there but was converted in the hospital here and went back to change her school into a mission school. They had their first Christmas program this year. A society at home had sent out a lot of lovely dressed dolls to one of our young men missionaries; he turned them over to me, and with some other toys for the boys and a bit of candy for all, they had a real Christmas.

Mrs. Charles E. Scott writes from Tsingtau: When we came back after the siege our floors and walls were in such a state, the house having been occupied first by German and then by Japanese soldiers and looters, that many of the rooms had to be done over before we could begin to get settled. Our store-room was in the most confused condition. Boxes had been opened and the contents thrown all about or jammed back into other boxes. In spite of the fact that all of the mattresses and all but two pillows, as well as sheets, bedding, rugs, clothing and crockery are missing, we still are very thankful that the mission buildings were not hit by any of the many shells that fell all around us. Fortunately too, out of about every fifty shells that were fired into the city only about two are said to have exploded, so there was not as great damage to the German property as might have been expected. The character of the place is quite changed by the 12,000 or more Japanese who have come here. There are only two or three hundred Germans left in the city and these are mostly women and children whose men folks have been taken to Japan as prisoners of war. A good many of the Chinese have not returned to Tsingtau since the siege, waiting to see what is to be the future of the place. Of course, nothing definite can be known now.

HOME DEPARTMENT

SUGGESTIONS FOR AUGUST PROGRAM

AN AFTERNOON WITH MISSIONARY LITERATURE

MAKE plans ahead for a late afternoon gathering, perhaps on a veranda or lawn, but have a careful exhibit of literature supplies under cover, arranged by the secretary of literature and helpers. Have wall maps, posters, pictures of missionaries at work; of schools, hospitals and churches; also mite-boxes, and other utility supplies; sample copies of WOMAN'S WORK, *Over Sea and Land* and the *Yearbook of Prayer*. Show the pretty gay postals; have packages of leaflets on special topics tied up in flowered paper napkins. Have a little tea-table for each country in which we have work. Put on it some striking article characteristic of the country: one or two books of value, missionary biography, history or geography; a few representative le flets. Make specially prominent the Latin America table, with a few copies of the new text-book, *The Living Christ for Latin America;* such leaflets as Bishop Stuntz's *South America, a Land of Promise;* Mrs. Wallace's *Yucatan, a New Responsibility; Travelogue, Chile,* a bright little dramatic presentation of tourists in that country, etc. On the China table show *Schoolgirl and College Woman in China; China of Today; Ding Li Mei; Nancy's Mother*, etc.

Have a table for general missionary literature also, the new United Study text-book, *World Missions and World Peace; Presbyterian Missionaries at Work Among Lepers of the World; The Bible Conception of Missions,* a course of Bible studies issued by the Westminster Guild; *True Stories of Chinese Slave-girls* in this country; *The Fultons' Furlough;* a group of pageants, dialogues and playlets, such as *Messengers, How Not to Do It, Our Heritage*, etc. Get the most recent list of your Board for suggestions; the secretary should read for suggestions her Board's leaflets on her office.

The principal feature of the program may be a fifteen minute address by a pungent, earnest, well-informed but not dull speaker on the *Effects of Missionary Literature*. A few of those touched on might be the cultivation of mind and heart; the broadening of interests, elimination of narrow and petty point of view; stimulation of intelligence and generosity in giving; answering questions about, and criticisms of methods of workers; helping the growth of the home church; arousing, increasing and particularizing missionary interest; suggesting that you go yourself as a missionary. Make this address thorough but lively and really interesting.

Have the secretary of literature give a talk on What to Read and How to Read It, citing the use of literature in causes such as temperance, suffrage, etc.; the attractive circulars in your own mail; telling specifically of the magazines, WOMAN'S WORK, *The Assembly Herald, Over Sea and Land*, what ground is covered by each one, how they differ; the *Yearbook of Prayer*, its points of value; what leaflets are for and how they should lead to the use of really important books, etc., etc., etc.

Have one member give a summary of the contents of August WOMAN'S WORK, with brief comments.

Choose three outstanding recent books far enough in advance to be carefully read by three women, who thus prepare themselves to give a good review of these with anecdotes and quotations.

Have a group of young people give one of the dramatic representations offered by the Boards, *or* read aloud the lovely story of *Nancy's Mother*. Many other suggestions will occur to those planning the meetings and may be obtained from magazines and books. Choose from among them enough of those best suited to your audience to make a program not long enough to be wearisome but suggestive enough to induce a wider and more intelligent use of the resources of missionary literature.

Foreign Missions at General Assembly

MRS. WM. P. SCHELL

IT IS not an exaggeration to say that Foreign Missions occupied a pre-eminent place at the 128th General Assembly at Atlantic City. In fact the Assembly was characterized by many as a Foreign Missionary Assembly. Abundant evidence of the interest of the Assembly in this theme was seen in the attendance of about 2,500 people at the popular meeting in the interests of foreign missions on Wednesday evening, May 24th, and by the enthusiasm with which the missionaries who were seated on the platform were received. Appeals from China, India, Siam and Latin-America were tellingly presented by Rev. Frank H. Throop, Rev. W. T. Mitchell, Dr. J. W. McKean and Rev. R. F. Lenington. On Thursday morning the interest of the Assembly in foreign missions was shown in an intense form. The Report of the Standing Committee on Foreign Missions showing that in spite of the many problems and disadvantages due to the war the Board had gone forward with its work, had reduced the deficit of the previous year from $101,000 to about $40,000, and that not one missionary had asked to be relieved, was received with manifest approval.

Then followed Dr. Speer's inspiring address, remarkable in its three-fold appeal—to the intellect, to the sympathies, and to the highest spiritual nature of the audience. The Assembly could not fail to be impressed by the bigness and breadth of the work being done by its missionaries throughout the world, and by the intensity of the mental and spiritual effort put forth by those at home to support the work. The mere calling of the roll of those who have passed on after twenty, thirty, and even fifty years of service brought tears to the eyes of both men and women, young and old. And finally came the appeal for the Gospel of Jesus from the great non-Christian World, spoken through the lips of children—the little boy in the orphanage abandoned by his European father and native mother, the leper babies and their leprous mothers, and the little blind girls of Canton.

Of primary interest to the women was the popular meeting on Tuesday, May 23d, under the direction of Central Committee of the Woman's Boards of Foreign Missions. In spite of a pouring rain and of counter attractions offered by the "Fathers and Brethren" assembled on the Steel Pier, the First Church, in which the meeting was held, was practically filled during the entire day. The program, which was planned by the Philadelphia Board, with characteristic thoroughness, was presided over by Miss Hodge, and was practical, informing and inspiring. Practical questions were presented in a Conference on questions based on the results of the Chicago Conference, conducted by Mrs. John Harvey Lee, of Philadelphia. This Conference took as its subject "Plans for Greater Efficiency at the Home Base." Standards of excellence, closing dates of books of presbyterial societies, duties of synodical societies, work of the Field Secretary, Missionary Education, Young People's Work, Student Work and many other subjects were discussed. Mrs. Lee said that the ultimate work of the Home Base depended upon God, and reminded those present of William Carey's remark as he was about to descend into a mine: "I will venture to go down, but remember that you must hold the ropes." How strongly are you and I holding the ropes?

Mrs. Elliot presented WOMAN'S WORK as one of the unifying agencies of the six Woman's Boards. The magazine is an avenue of information through which knowledge of the foreign field and the knowledge of methods of working at home may be transmitted.

Following the Conference, ten missionaries were introduced by Mrs. W. E. Geil, Foreign Secretary of the Philadelphia Board. Mrs. Geil first introduced one missionary each from Siam, Persia, Japan and China, saying that Siam stood for "Sacrifice," Persia for "Prayer," Japan for "The Joy of New Life," and China for "Courage." Each missionary responded with a brief greeting, usually in the language of the country she represented, and in a few words told of some outstanding feature of mission work in that country.

Miss Hodge's thoughtful report on the Panama Congress was valuable in view of the fact that many of those present were obliged to miss the reports of the Congress given before the Assembly by Dr. Thompson and Dr. Speer. Miss Hodge outlined briefly the reasons that led to the calling of the Congress, by whom it was called, and its personnel. She stated that the purpose of the Congress was to discuss means by which the Boards might bring "The Living Christ to Latin-America." Two facts were brought out, showing the needs for The Living Christ: First, that practically every educated person in Latin-America is an agnostic or an atheist; Second, that there is hardly any decent literature to be obtained in Latin-America in the native language. One respect in which the Congress differed from all previous Conferences was that it had a Commission on Woman's Work. This Commission reported that women are the most influential class in Latin-America and are the most in need of education and "of the living, loving Saviour." Two

encouraging facts were reported: first, that the native church in Mexico has carried on the work during the absence of the missionaries, owing to the unsettled conditions of the country; and second, that there are 47,000 evangelical Christians in Brazil, which has been called "the great Religious Desert." The Regional Conference at Barranquilla attended by Miss Hodge brought forth the knowledge that the great practical need of Latin-America is for more men and women to build up the educational and evangelistic work which has been started.

Missionary addresses were given by Miss Ward of Japan, Mrs. A. R. Kepler of China, and Mrs. John Genso of Chosen. Miss Ward told of the women and children of present day Japan who make up two-thirds of the population. The average modern Japanese woman is a lady but not a Christian. The Japanese woman is changing; she is being educated and is learning the ways of the Western world. What are we giving to the Japanese woman? Japan is a land of beauty and of artists; yet her gods are hideous, because they lack love. Her schools and kindergartens are reaching the girls and children through Bible stories and through the children the fathers and mothers are being reached.

Mrs. Kepler, born in China, told of the contrasting memories of her childhood days when she was called "foreign devil" eighty-four times, not far from Shanghai, and her present experience some six hundred miles from Shanghai where the term "foreign devil" is seldom heard, even in the remote villages. Mrs. Kepler spoke of the new freedom that has come to China and to its women and mentioned the dangers, moral and spiritual, which accompany this freedom.

Mrs. Genso told what the Gospel means to the Korean woman. It means salvation, the knowledge that she is of value, Life in place of mere existence, Activity in place of selfishness, Education, Growth, Home, and Love in marriage.

Secretary Arthur J. Brown, D.D., of the Assembly's Board, brought to the meeting a stimulating account of the work of the Board at home and abroad during the past year. He referred to the remarkable growth in interest and in gifts during the last seventeen years, presented some of the problems which the Board is now trying to solve, and called upon all Christians for a greater consecration to the great evangelical cause of the Church.

An account of the popular meeting would not be complete without reference to the spirit of prayer and consecration which pervaded it. The opening devotional service, conducted by Mrs. Olin of New York, the Intercessory, conducted by Miss Davison of New York, and the Consecration, by Mrs. Campbell of Seattle, all contributed to the devotional atmosphere, which was also manifest in the prayers offered.

One other event should be mentioned as of importance to all who are interested in foreign missions, and that is the Prayer Conference on Sunday afternoon, May 21st, led by Dr. J. Ross Stevenson. Prayers were offered for some special need presented by every missionary and Board representative present.

Two social events added greatly to the atmosphere of fellowship and brought the Boards and missionaries into closer personal relationship. One was a tea given by Miss Boyle of the Philadelphia Board at her cottage, and the other a dinner given by Miss Davison of the New York Board to the missionaries and representatives of the Assembly's and Woman's Boards of Foreign Missions. At the dinner informal speeches were made between the courses by the various interests represented, under the genial leadership of Dr. George Alexander, the President of the Assembly's Board. The new Moderator of the Assembly, Dr. Marquis, accompanied by Mrs. Marquis, honored the affair with his presence, and expressed his joy at being admitted to the fellowship of the missionaries and his desire to serve the missionary cause in any way in his power.

New York.

BRINGING IN RECRUITS

BERTHA PROVINE

RECENT observation demonstrates a belief in the minds of those who trust the hearts of young women for sympathy and aid in the work of the Church, that it is upon the shoulders of the older women, those who are expected to be versed in all the missionary lore, that the responsibility rests, if the work be carried on with vigor. College and high school girls are ready and eager to do if the way only be pointed out. It should not be expected that they seek out voluntarily the leaders of many years' standing in missionary work and ask to be *taken in*. But if those who are older, we hope wiser, and with the love for the young and for the Church which shuns neither work nor responsibility will come forth quietly and with generosity seek to enlist the young women, a hearty response is very certain to follow.

Often, within a very short time, a young woman will develop latent talents for leadership made more valuable by her youthful enthusiasm and her quickly acquired knowledge of the great business of missions. Ought such a personality to go unrecognized by older women, even if these do hesitate to trust in younger hands the responsibility which they have carried for many years?

How can leaders be developed save under the tutelage of the more experienced, those who are at the same time willing to exemplify Paul's teaching. —"in honor preferring one another?" The college and high school girl must "go to school" in missions just as she does for her knowledge of Latin, history, language, mathematics. "How shall they hear without a preacher? And how shall they preach, except they be sent?"

In every church all over our wonderful land, there will be found one woman at least of years and wisdom who, if willing to give of herself in this way, can add incalculably to the strength of her church. It is easy to gather a company of young women together. Have ready for them a present program of vital interest, and an outline for future work which cannot fail to arouse enthusiasm.

Is there any better way of teaching history than through biography? There are the lives that stir the blood, those that quiet the heart in times of stress and trouble, those that make pure by the very clarity of their own reflected characters.

As Bishop Brooks once said in his essay on *Biography*, "All lives may not be given to us for *imitation*, but they are for *inspiration*." Is there a sweeter singer than Whittier, the Quaker-poet? His "inner vision" was so clear that he will be for generations the one to lift hearts from daily cares and distractions to planes of peace and quiet joy.

With the Life of Washington firmly fixed in mind and heart the whole history of Colonial days is clear,—the entire story of our nation's birth and early development. Whoever recalls the long reign of England's great Queen Elizabeth has the marvelous story of development in the sixteenth century close at hand. The story of Martin Luther's life is the whole story of the Reformation. The story of Savonarola is the story of state and church in that period of Italy's life. Why not apply the same plan for the young people of our Church and outline courses for them in Missionary Biography?

The story of Dr. Eleanor Chesnut's martyrdom is the story of the Boxer Rebellion. The life of Isabella Nassau opens up a wonderful vista in Africa's history, and paves the way for further study of this remarkable field, with its constantly multiplying results of love and sacrifice. The story of the Church at Elat with a waiting list of 15,000, stimulates all who read that stirring little booklet of Dr. Halsey's. Africa soon becomes to the young woman a country of unsuspected interest, and she may perhaps adopt it as her own particular field of study.

Our Boards are constantly adding to their list of splendid little booklet biographies, and no society can afford to omit the reading of even one of them. The leaflet, *The Gospel of the Plow in India*, a modest account of the plan and achievements of one of our capable missionaries, Mr. Higginbottom, immediately enlists the attention for India, and arrests even an uninterested mind because of the application of very practical methods in mission work.

The story of Dr. Mary Eddy's achievement in passing difficult medical examinations in Turkey to secure the coveted permission to practice in her adopted land of Syria, and her opening of the sanatorium in the Lebanon Mountains for the tuberculous of that land, is only another record of a different kind, of a life which believed that the "tabernacle of God is with men," and strove to help in the upbuilding of that tabernacle.

Many, perhaps most, young women are ignorant of almost all this long and constantly increasing list of those who are making the history of the Church in foreign lands. Shall we neglect to open the doors of our mission schools and to advertise our courses of study? There may be fault on the part of the young, but may there not be also a lethargy among those who are older which is no less blameworthy?

TAYLORVILLE, Ill.

TENTH SESSION MOUNT HERMON FEDERATE SCHOOL OF MISSIONS will be held July 17–22, at beautiful Mount Hermon, Cal. Text-books will be *The Two Americas* and *World Missions and World Peace*. Mrs. Hallie Linn Hill of New York City will teach both text-books. Mrs. Hill has had the great privilege of attending the Congress of Christian Work in Latin-America, held in February last at Panama.

Mrs. Lewis A. Pier, who conducted our daily Bible Study last season, will do so again this year. In the evenings there are to be popular illustrated lectures. Missionaries of different denominations are expected to be present at Mount Hermon. There will be a course in Normal Training this year, and Young People's work will also be emphasized. There will be good music Registration one dollar.

SINCE *Everyland* became a monthly publication its friends have said that each number was better than the preceding one. June *Everyland* is unique and attractive throughout. The cover page, in striking colors, presents a group of boys playing on a busy city street which has been set aside for a playground. There is a double center page of pictures in addition to others scattered through the magazine. Some of the stories are, *The Most Beautiful of All*, a true story of the Boxer uprising in China; *What a Bantu Mother Told Her Little Boy*, an African folk-lore tale; *A Picnic in Japan*, etc. Ask for sample copy or send your dollar, for domestic subscriptions, to *Everyland*, 156 Fifth Avenue, New York City.

HOW BETTY SAVED THE CHINESE BABIES

(*Continued from page 159*)

medicine dropper. It was slow, but Betty said afterwards she was very glad she had nursed her dolls herself through measles and scarlet fever, instead of leaving them to trained nurses, for now she knew how to handle real babies!

They could not feed the children and leave the mothers looking like famished dogs, so they gave them breakfast too. One poor soul looked up with gratitude in her eyes and said, "You are so kind. Yesterday my husband told me that tomorrow I would have to sell my baby or throw it away," making a gesture with her arms; "but I can keep her now," and she hugged it close. It was nearly eleven when the last woman made her last deep bow and said her final, "You are too good, gracious ladies!"

"I feel as if I ought to soak in disinfectants the rest of the day," laughed Betty, "but I have no time, for we must begin again at four, can't waste minutes."

Every morning and evening Betty fed her babies. Little by little she had the joy of seeing their wizened faces brighten and have them hold out chubby arms to her instead of claw-like hands. The mothers too began to soften their loud tones, straighten their rough hair and wash their dirty garments. When June came Betty was a pretty tired, very white-looking little girl, but I doubt if any girl in the whole Celestial Empire was as happy as she; for the fields were green with a harvest that promised plenty for everyone the coming year, and on Sunday afternoon fifteen bright-faced Chinese women holding fifteen plump, smiling babies in their arms walked into Mrs. McKenzie's class.

"We have come to hear about the God that loves little children," the eldest woman said!

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 19.

TOPICS FOR PRAYER: *Review of the past year, Annual Reports.*

ANNUAL MEETING, April fourth, when reports for the year were presented in full and a very social luncheon enjoyed, was followed by our greatest Biennial Assembly, April 25–28, well recorded in the June number of WOMAN'S WORK, and that in turn by Corporation and Board meetings, May second. After these the usual monthly meetings were resumed with new enthusiasm. September 19th will be reunion day after the summer intermission, during which time, by the help of the *Yearbook of Prayer* and our magazines, we may still cultivate the fellowship of heart so dear to our missionaries and ourselves.

No inspirational or even a business *résumé* can be given here of what was said and done during these past weeks. Directors and officers were re-elected without change, save for the much regretted resignations of Mrs. S. G. Boardman, one of our oldest members, and Mrs. Mildred Thorpe Whittaker, the youngest. Mr. Walter L. Sheppard was elected Legal and Mr. H. G. Brengle, Financial Advisor of the Society. The by-law calling for a Finance Committee of two members was changed to call for a committee to consist of three members.

BESIDE the thirty missionaries gathered at the Biennial Assembly we have had the pleasure of welcoming during the month Mrs. Howard Campbell of Siam, Rev. and Mrs. Paul Abbott from China and Miss Mary L. Hamilton, our newly appointed associate missionary, who joins her mother at Shantung. From Pittsburgh came Mrs. Bell, and from Dayton, O., Miss Telford and the Presbyterial President, Mrs. D. G. Smith, who was just in time to lead the May prayer-meeting most acceptably. *Missionaries and Their Children* was the topic for the day and Siam was pleaded for by Mrs. William Harris, who told of the Prince Royal's College at Chieng Mai and its special needs. All the financial reports of the year have been so inspiriting that it is easy to understand with what earnest purpose the thought of a "sacrificial year of giving" is being accepted,—as Miss Hodge put it, "Not because of losses but because of gains do we venture to advance ten per cent. in the year to come." But beside the need for money comes the ever recurring, almost desperate appeal for more missionaries, especially for physicians and nurses.

THE final report from the treasurer of the Biennial Assembly shows all expenses paid and more than $200 added to the fund for the Barranquilla Girls' School.

THE death of two of our most valued officers brings a great sense of loss and of gratitude for their unfailing service during many years. Our devoted Presbyterial President, Mrs. J. D. Chambers of Cleveland, O., passed on to the heavenly home on May 21st, leaving her associates "desolate and lonely," and our oldest non-resident vice-president, Mrs. R. M. Wylie of Baltimore, quickly followed on May 24th, from the Presbyterian Hospital in Philadelphia. Mrs. Wylie, though frail, with old time zeal had ventured to the Biennial Assembly

only to be laid on a sick bed and soon to be bidden into the Master's presence. Dear, faithful, loving disciples of our Lord, ready to go but so beloved by us here!

ON her return from Panama, Miss Hodge found a generous pile of birthday letters awaiting her,—too many to answer but not one too many for her personal satisfaction. She takes this way of expressing her sincere thanks.

LEAFLETS FOR THE MONTH: *Annual Report*, 10 cts.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

DO not let another day pass before you have sent two foreign mission offerings to the treasurer of your missionary society, one for evangelistic work, our Special Synodical Advance for this year, and the other for your regular pledged work. We have started out with great courage, bred of success, in the first month of the year. More money came than in the first month of last year. Everything will be high this year, but God's work first!

MCCORMICK SEMINARY is sending three students to China, one to Mexico, and one to Africa this year. Follow them with special prayers. They will need *you* back of them.

OUR new study-book, *The Living Christ for Latin America*, is ready. Send a postcard to our office for such copies as you can use in your society. This book will be taught in all of our three Summer Schools, Winona Lake, June 23–30; Minnesota, June 14–20; Boulder, July 5–12; and also in our three *Conferences for Presbyterian Young People*, Winona, July 11–18; Storm Lake, July 20–27; Hastings, Aug. 8–15.

LAST year we had a total of mission study-classes of four hundred, with a membership of 6,134. This does not include Programs or Reading Circles.

MRS. BERRY is convalescing but she is not yet ready to take up active work. Mrs. Williamson, Mrs. Bradley and Mrs. Robinson attended General Assembly, Mrs. Coy is in attendance at the conference in New York of the Women's Home and Foreign Boards, and also at the conference for outgoing missionaries.

A WIDE-AWAKE presbyterial secretary of literature wrote thus apologetically when asking fuller information about a suggested help: "Perhaps I am overstepping my privileges by trying to get from your office the publisher's address." So far from "overstepping," one who seeks missionary information here is oiling the machinery and making love's labor light.

A TEACHER in a business college came in today to buy a selection of leaflets, to have her type-writing pupils copy them for "speedwork" instead of the uninteresting, uninstructive copy they had sometimes used in that way. Was not this plan one of the "great sum" of "precious thoughts" laid up for the receptive?

AMONG those who brought good news from far countries during Friday mornings of the later spring were Rev. Frank H. Throop of Soochow, loyal to Yuan Shih Kai and full of hope for China's future; Rev. J. H. Shedd, speaking in celebration of the Fidelia Fiske centennial; Miss Blanche I. Stevens of Chosen, after a tour of Michigan which had "rested" her; and Dr. James McKean, who said of the eighteen dollars given by his leper patients: "Measured in love and sacrifice, this is a large gift." Another Siam missionary, Miss Edith M. Buck, also made her hearers feel at the end of her story like the child who exclaimed, "Tell it on!" Mrs. Dudgeon, from India, and Mrs. Williams, from Colombia, made "no speech" (Ps. 19), but their mere presence spoke eloquently for Allahabad and Bucaramanga.

WILL any synodical or presbyterial officer, secretary of local organization, or honorary or life member who wishes a copy of the Annual Report of the Board and has not received one, please notify the office? Copies are also sent to each missionary of this Board, and upon request, with ten cents partly to cover cost, to any one.

NEW LEAFLETS: *Yucatan, a New Responsibility*, Mrs. Wm. Wallace, 3 cts.; Silver Series: sketches of *Mrs. A. P. Kelso*, India, and *Mrs. A. W. Cooper*, Siam, 2 cts. each; *All the World's Our Neighborhood*, 5 cts.

From New York

Meetings of the Board are omitted during the summer. Room 818 is open in business hours, except on Saturday afternoons.

MORE echoes from Panama Conference were heard at the Board rooms when Mrs. William Adams Brown gave some of her impressions. She spoke of the self-restraint and self-control of that hard-working body, and of the vast sympathy and vast co-operation required to meet the needs of Latin America. On being asked why he was so far from God's country, one of the delegates replied, "We are going to try and make *this* God's country!"

SOME of the new creatures in Christ Jesus and what they were changed from were vividly depicted by Miss Rollestone of Ningpo, China. Of Siam, Mr. Day said that, being the seat of orthodox Buddhism, it offered great opposition to Christianity. Through medical work, entrance has been made at various points and we must look now for the harvest from the long seed-sowing. Pray for the King, who is young and intelligent, and for a great turning to Christ of those who have heard the word.

A NEW missionary society has been formed in the Home Street Church, New York. We extend a warm welcome and our best wishes for its success.

THE Connecticut Valley Presbyterial Society held its Annual Meeting at Bridgeport, on the afternoon and evening of one day and all the next day. The program was beautifully planned and executed and the meetings were both interesting and inspirational. Mrs. Dwight E. Potter spoke on foreign missions. Miss Jennie Moore told of Southern Mountaineers and Mr. Dwight H. Day gave a *résumé* of his recent visit to the Orient. Mrs. Peter Stryker of the New York Board conducted a conference on best methods. A large attendance of wide-awake, energetic, consecrated women, led by efficient officers made a profitable and uplifting closing for the old year and gave an impetus to the new twelve months. The presbytery is seeking a kindergartner to go to Mrs. McCauley of Japan, who feels her age and health may necessitate her retirement ere long.

A NEW pageant, prepared by Miss Gabreille

Elliot, was given most successfully in one of the New York churches, in two parts: the first, *Our Heritage*, presented Christianity historically, from the Catacombs to the time of Luther, great care being used to give the true historic atmosphere;—all words used by Luther and his comrades are authentic. The second part dealt with *Our Opportunity*, in the need for the true light to those who still sit in darkness. This attractive pageant has been printed in pamphlet form and may be had on application at Room 818. Price 15 cents.

The Summer Offering for 1916 is for a new hospital at Yi-hsien, China. Five thousand dollars is a larger sum than was ever asked for a Summer Offering, but the need is so great that all will desire to make an unusual effort for it. The mission has the land but no money for the building. The cost will be $11,000, and if we secure the $5,000, the balance will be provided from another source. Dr. Wm. R. Cunningham has worked for twelve years without a hospital and in consequence has had to turn away many hundred sick folk.

Leaflets for the Month: *Presbyterian Women Organized for Foreign Missions* (a Home Base leaflet), free. *Let's Talk About Our Real Work; The Necessity for Band and Junior Work*, each 2 cts.; *Laying Foundations*, 1 ct.

New Leaflets: *South America, the Land of Promise; They Call Her Fahn Quai, "The White Spirit;" A Land of Sorrow*, each 3 cts.; Travelogue, *Chile*, 5 cts.

☞ Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own headquarters.

From St. Louis

Meetings, first and third Tuesdays in the month at 10.30 A. M., Room 707, 816 Olive St. Orders for literature promptly attended to, when sent to above address. Visitors welcome.

The month was rich in missionary letters. Dr. McArthur wrote just before starting for home. Mr. and Mrs. Hicks will probably be in St. Louis in the latter part of September. Mrs. McCall writes from Caeteté, Brazil, that the mission is planning for Mr. McCall to be general missionary for Central Brazil Mission, having supervision of the native Brazilian pastors, visiting their fields to counsel them and help them solve their difficulties; also to visit the American missionaries holding evangelistic meetings and to get a general insight into conditions.

One of our meetings was particularly interesting because Miss Agnes Morgan of Osaka, Japan, was with us. We admire her loyalty to the Japanese. We felt the force of her message: seek more earnestly than you do the conversion of the Japanese stranger in your country. When he returns to his own again, he will be a power to win souls for Christ.

Miss Turner, Aguascalientes, Mexico, writes: "I don't know what the Father has in store or this poor people: conditions are growing worse daily."

Our Young People's Secretary has been urged to attend the Y. P. Conference at San Marcos, Texas, July 28–August 3. She will talk on methods of mission work, and lead a study-class. From San Marcos she will go to Hollister, Mo., to the Conference there, and also teach the study-class in *Makers of South America*.

We hope our Secretaries of Literature will do their best work for our own magazine, Woman's Work. The Southwest Board increased its subscription list last year, but it is not yet long enough. Make this year's liking for our magazine speak more emphatically. Only twenty-nine new subscribers are enrolled, according to the report sent to us from the office.

New Leaflets: *Liu Kwang Chao, the Chinese Lad Who Became a Great Leader*, Jean Mateer Beeman, 3 cts.; *Yucatan, a New Responsibility*, Mrs. William Wallace, 3 cts.; *On Being a Delegate*, Elizabeth Elliot, 3 cts.; *Donaldina Cameron; Bertha H. Smith*, 3 cts.; *Woman's Progress in Japan*, 3 cts.; *Our Work with Christ in Japan*, 2 cts.; *The Gospel of the Plow in India*, Prof. Sam Higginbottom, 3 cts.; *The Year's Work in India*, 3 cts. The Foreign Mission text-books for 1916–1917 may be had in cloth and paper editions, and the Helps will be on sale as soon as ready. The United Study text-books for 1916–1917, with the indispensable aids to assist leaders of both seniors and juniors, will be on sale at the Board rooms. Send for folders advertising the books.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30. Executive session every third Monday. Prayer service first and third Monday at from 12 till 12.30.

Our May meeting, so close to our Annual Meeting, was well attended. The president, Mrs. Pinney, was in the chair. She is to attend the General Assembly at Atlantic City.

Mrs. J. B. Dunlap, from Siam, was present, and gave an interesting account of the work there. Miss Bertha Blount, who was associated with Mrs. Dunlap in Bangkok, is with us on furlough, and is giving the benefit of her missionary experiences in aid of Miss Cameron in our mission at "920," and in the Tooker Home and School in Oakland.

Mrs. E. F. Hall has much to tell of her visits among young women students from month to month.

Mrs. Parkhurst loves the little children in our schools, which she overlooks, and often gives pleasant reports. Miss Hatch, teacher in the Condit School, is enjoying a vacation during April. She visits the Chinese families, reporting twenty-two visits in one month. New pupils come in to her school, while others are promoted to the public school.

Our Occidental School, in two departments, is very flourishing. Miss Crowder and Mrs. Wing are teachers; they visit the families faithfully and thus the interest is increased.

Dr. Laughlin, pastor of the Chinese Church, gave a fine report of the Occidental School at our Annual Meeting. He spoke especially of Mrs. Wing, as she was at first a member of our Mission Home family. She came there as a refugee—not as a slave-girl, which she might have been had she not made her own escape to our refuge. She was a fine character, and for this a fine asset in the Mission Home in its early experience. Dr. Laughlin said. "Mrs. Wing is a splendid woman." She speaks the Chinese language as well as English, and her visits to the parents of her pupils are always helpful.

Our Annual Report, in the hands of Mrs. George Brown, our printer, will be out soon.

Miss Belle Garrette, our secretary of litera-

ture, has her office at our headquarters and is ready for any service in that line.

MISS ANNA MATTHEWS is in charge of our traveling library. She will be on duty at any time for applicants who may wish to borrow books, which are well packed in suitable boxes.

DR. E. A. STURGE has given popular lectures on Japan, since his visits to that country. Many will remember about the handsome Bible he presented to the Emperor in person. In turn Dr. Sturge was accorded almost royal honors and privileges.

MRS. STURGE is a faithful correspondent with missionaries in Siam, and her letters are full of interest. We have other secretaries who correspond with missionaries, which will be reported in our Annual Report.

MRS. PAUL RAYMOND is full of missionary spirit and is rich in methods in aid of young people, leading them into a careful study of people and conditions in foreign lands. She has been elected President of the San Francisco Presbyterial Society. Her fertile pen was solicited during the Exposition to furnish fine descriptions of one special feature, "The Architecture and Landscape Gardening." Under this title is published a volume, illustrated, and Mrs. Raymond, by her initials, M. W. R., appears at the close of many descriptions. That one topic, "The Architecture of the Exposition," was almost too beautiful for description.

From Portland, Oregon

Executive meeting from 10 to 11 A. M. on first and third Tuesdays of each month, and open meeting from 11 A.M. to 12 M. following each executive meeting, in First Church. Literature to be obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

As will be noted in first paragraph of fine print at head of notes, it has been decided to hold bi-monthly executive meetings of one hour each (10 to 11 A.M.) and, instead of the third Tuesday afternoon popular meeting, there will be bi-monthly open meetings of one hour (11 A.M. to 12 M.) following each executive meeting. At these open meetings there will be prayer services and reading of letters from our missionaries. Thus these interesting letters will be presented while fresh, with plenty of time for them. We urge all to plan as far as possible to be present at these open meetings, from 11 to 12 at First Church on first and third Tuesdays of every month, except July and August. It is hoped that ladies coming to Portland to shop, or passing through, will try to remember these days in their plans.

IN our May meeting one item of exceeding interest reported was the fact that six members of Oregon State University have offered themselves to the Student Volunteers as missionaries and Mrs. Geary reported five new societies in Twin Falls. She also commented upon one thing that attracted her attention at the meeting of Walla Walla Presbytery. That was the limitations of Indian women present. They have their missionary societies and pray and give, but they are illiterate and can have no study-classes and so lack the enthusiasm of their favored white sisters, but we are glad that the younger generation of Indians are having advantages that will lift them out of the pathetic condition of their parents.

ANY who wish the new *Annual Report*, 1915-16, can secure it by sending to 454 Alder St., Portland.

RECEIPTS TO MAY 15, 1916

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$10.00	NEWTON,	$5.00
CHILLICOTHE,	10.00	PITTSBURGH,	10.50
COLUMBUS,	10.00	ROGERSVILLE,	2.00
DAYTON,	401.20	SHENANGO,	30.00
HUNTINGDON,	10.00	WOOSTER,	5.00
LEHIGH,	25.00	Miscellaneous,	512.22
MAUMEE,	10.00		

Receipts from April 15th to May 15th,	$1,040.92
Total receipts since March 15th,	4,659.89
Special Gifts to Missionaries,	97.00
Persia Relief,	147.90

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$6.00	NASSAU,	$43.00
BINGHAMTON,	84.00	NEWARK,	482.50
BOSTON,	35.00	NEWBURYPORT,	10.00
BROOKLYN,	304.00	NEW YORK,	1,069.65
BUFFALO,	220.00	OTSEGO,	7.00
CAYUGA,	50.00	ROCHESTER,	390.00
CHAMPLAIN,	5.00	SYRACUSE,	131.00
COLUMBIA,	25.00	TROY,	282.00
EBENEZER,	5.00	WESTCHESTER,	229.00
HUDSON,	20.00	Interest,	37.50
LOUISVILLE,	30.00	Miscellaneous,	512.00
MORRIS & ORANGE,	$44.00		

Receipts from April 16th to May 15th,		
Regular,	$4,279.65	
Deficit Fund,	42.00	$4,321.65
Total since March 15th,		
Regular,	$10,210.64	
Deficit Fund,	42.00	$10,252.64

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$10.00	INDIANA,	$5.00
BISMARCK,	5.00	IOWA CITY,	35.00
CHICAGO,	695.78	KALAMAZOO,	46.60
CHIPPEWA,	2,469.91	MATTOON,	73.10
DETROIT,	208.00	MINNEAPOLIS,	1,141.72
FLINT,	47.05	MINNEWAUKON,	12.00
FT. WAYNE,	120.00	MONROE,	111.00
FREEPORT,	13.00	OMAHA,	10.00
OTTAWA,	$10.00	SAGINAW,	$182.07
PEMBINA,	17.00	SIOUX FALLS,	135.00
RUSHVILLE,	105.50	Miscellaneous,	14.86

Total for month,	$5,166.99
Total receipts from March 16th, 1916,	$8,827.01

Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Woman's Presbyterian Board of Foreign Missions of the Southwest

DALLAS,	$5.00	OSBORNE,	$5.00
HIGHLAND,	45.00	ST. JOSEPH,	5.00
JONESBORO,	5.00	SALT RIVER,	114.00
NEOSHO,	3.00	TOPEKA,	105.00
WICHITA,	$5.00	Miscellaneous,	$7.00

Total for month,	$299.00

MRS. WM. BURG, *Treas.*

DATE DUE

DEMCO 38-297